

Allah is Preparing us for Victory

Lecture delivered by

Imam Anwar al-Awlaki
(May Allah free him)

Transcribed by Amatullah
Edited by Mujahid fe Sabeelillah

This piece is dedicated to *al-Muslimeen fe kulli makaan* that are searching for the light of Allah upon the horizons of darkness and *Kufr*. Rejoice O *Muwaahid*! Know that the victory of Allah is coming if only you could see!

يُرِيدُونَ أَن يُطْفِئُواْ نُورَ ٱللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَىٰ ٱللَّهُ إِلاَّ أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ ٱلْكَافِرُونَ

They want to extinguish Allah's Light with their mouths, but Allah will not allow it except that His Light should be perfected even though the *Kafiroon* hate it!

(*at-Taubah*: 32)

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About the Shaykh



Imam Anwar al-Awlaki is a Muslim scholar who was born in New Mexico. His parents are from Yemen, where he lived for eleven years and received the early part of his Islamic education.

Imam Anwar al-Awlaki served as an Imam in Colorado, California, and later in the Washington, D.C. area where he headed the Dar Al-Hijrah Islamic Center and was also the Muslim Chaplain at George Washington University. He used to go back and forth from America to Yemen, where he was studying *Shari'ah* with prominent scholars, and he was later banned from re-entering the United States despite being a U.S. citizen. He holds a B.S. in Civil Engineering from Colorado State University, a M.A. in Education Leadership from San Diego State University and was working on a Doctorate degree in Human Resource Development at George Washington University. He authored many popular audio series including the "Lives of the Prophets", "The Hereafter", "The Life of Muhammad", "The life and times of 'Umar ibn al-Khattab", "The life and times of Abu Bakr al-Siddiq", "The Story of Ibn al-Akwa", "Constants on the Path of *Jihad*", and more.

He was arrested in Sana'a, Yemen by the *Kuffar* and *Murtadeen*. The case of his arrest are not clear but many say it might have to do with some connections that he had with the September 11th hijackers. *Wallahu 'Alam*. He is also amongst the great Scholars that preach *Jihad fe Sabeelillah* as a *fard al 'ayn* on the whole of the *Ummah* in the lands of *Jihad*. Some are now saying that the *Imam* has been released from prison; this is the word on the streets of Yemen.

If this is the case, may Allah have him become a hefty rock in the throats of the ‘*Adaa* of Allah! *Ameen*.

Editors Note

In the name of Allah, Most Gracious, the Most Merciful. We Praise and Thank Allah for allowing us to spread His *Deen* in the way He intended for us. I bear witness that there is none worthy of worship - both below and above the heavens - except Allah, and I bear witness that Muhammad (*sallallahu ‘alayhe wassallam*) is His Last Messenger who was sent as a mercy to all of humanity and a divider between Truth and Falsehood. I also bear witness that all of the *Tawagheet* are the enemies of Allah and that my hatred and *Baraa* is to them and that my love and *Walaa* is to Allah, His Messenger, and the *Mu'mineen*.

Alhamdullilah, *Thumma Alhamdullilah*, we have completed our second series of transcribed lectures into book format. It is only from the will of Allah that He allowed us to do such a beneficial deed. There truly is none to acknowledge more than Allah as He is *al-Khaaliq* and the fashioner of the Heavens and the Earth and He knows all that is in it and outside of it!

This book is extremely close to a word-by-word transcription of Imam Anwar al-Awlaki’s lecture. I have chosen to take out or add a few words - and not more than that - to smoothen the flow for the reader. I’ve also added many footnotes along the way to explain words, sentences, backgrounds, and adding *daleel* to what the speaker is saying. As you know and will find out in greater detail that this subject is one of extreme importance; so the footnotes, I felt, were absolutely necessary to further expand on the words of the speaker.

Please make *du'a* for us that Allah accepts our efforts for spreading this Noble *Deen* of His.

Jazakullah Khair,
Mujahid fe Sabeelillah

بسم الله الرحمن الرحيم

Allah is preparing us for victory

***Imam* Anwar Al-Awlaki (*fakkAllahu Asra*)**
Transcribed by Amatullah
Edited by Mujahid fe Sabeelillah

I. If Allah wants an end He will create for it its means

This title is taken from the book on history *Al-Kaamil* by *Imam* Ibn Atheer (*rahimahullah*). If Allah *'Azza wa Jall* wants an end He will create for it the means that will lead towards that end. If Allah *'Azza wa Jall* wants victory for this *Ummah,* then Allah *'Azza wa Jall* creates the circumstances for that. So you can sense victory is coming by looking at what is happening today.

If we establish that this rule is correct, then we would be able to prove whether the end is on its way or not. In general, for the issue of victory, Allah *'Azza wa Jall* has promised in Qur'an and *Rasoolullah* (*sallallahu 'alayhe wassallam*) has promised in the *ahadith* that eventually this *Ummah* will be victorious and this should be an issue of *Yaqeen*[1] for all of us. When we say *Yaqeen*, here it's something like an '*Aqeeda* for us; as a Muslim you need to believe that this *Ummah* will be victorious, and if you don't believe that then there is a problem in your *Iman*. Why? Because the *daleel*[2] is so strong to establish this point. Some of the evidences are as follows:

Allah *'Azza wa Jall* says,

﴿وَلَقَدْ كَتَبْنَا فِي ٱلزَّبُورِ مِن بَعْدِ ٱلذِّكْرِ أَنَّ ٱلْأَرْضَ يَرِثُهَا عِبَادِيَ ٱلصَّالِحُونَ﴾

"And We have already written in the book (of Psalms, the scriptures) after the (previous) mention (Torah) that the land is inherited by My righteous servants." (al-*Anbiyaa'*: 105)

[1] Certainty.
[2] Proof.

So eventually the righteous servants of Allah *'Azza wa Jall* will inherit the land.

Allah *'Azza wa Jall* says,

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ۝ إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ۝ وَإِنَّ جُندَنَا لَهُمُ ٱلْغَالِبُونَ﴾

"And Our word [i.e., decree] has already preceded for Our servants, the messengers. [That] indeed, they would be those given victory. And [that] indeed, Our soldiers will be those who overcome." (*As-Saaffaat*: 171-173)

So Allah promised the *Anbiya*, *al-Mursaleen* that He will give them victory. Allah *'Azza wa Jall* says,

﴿إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِ وَٱلْعَاقِبَةُ لِلْمُتَّقِينَ﴾

The earth belongs to Allah and He will inherit it to whomever He wills of His servants but eventually the earth will be inherited by the *Muttaqeen* (pious). (*al-'Araaf*: 128)

So Allah could give it to the *Kafir* or the believer but Allah ends the verse saying the believers will inherit earth:

﴿يُرِيدُونَ أَن يُطْفِئُواْ نُورَ ٱللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَىٰ ٱللَّهُ إِلاَّ أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ ٱلْكَافِرُونَ﴾

They want to extinguish Allah's Light with their mouths, but Allah will not allow except that His Light should be perfected even though the *Kafiroon* (disbelievers) hate it. (*at-Taubah*: 32)

Now what the disbelievers are trying to do is extinguish the light of Allah *'Azza wa Jall*; the light of Allah *'Azza wa Jall* is Islam; the *Risaalah*[3] of Muhammad (*sallallahu 'alayhe wassallam*). They are trying to stop the flow of Islam and Allah *'Azza wa Jall* says they will fail. When we look at the amount of money they are spending on fighting Islam it is amazing; and you think about how much Allah *'Azza wa Jall* has given them (i.e., the *Kafireen*), and how many resources are under their hands; and they spend all of this to fight Islam! Sometimes we complain that they control the media, that they control every powerful newspaper in the world, that they control every powerful radio station in the world, that they control every powerful media outlet on the planet, that they control the governments and police forces; they control the entire planet. They have all this money and we have no chance in fighting them so lets just give up and try to use alternative means of dealing with

[3] Message.

them; lets not collide face-to-face with them as there is no way we could be equal to them! Let's try to use politics, and diplomatic means in trying to fight them. But Allah *'Azza wa Jall* says,

﴿ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ﴾

They will spend it, then it will become anguish for them, then they will be defeated. (*al-Anfaal*: 36)

So let them spend their money as that's how they will be defeated as Allah *'Azza wa Jall* says they need to spend their money first and then they will be defeated. So we should be happy that they are spending their money to fight Islam as that means that victory for Islam is soon; victory is on its way.

Now they are already talking how this war in Afghanistan and 'Iraq is going to cost them more than the Vietnam War and the Korean War. The Korean War cost about $200 billion dollars and the Vietnam war cost them $400 billion dollars and this war in 'Iraq has probably cost them $800 billion dollars or more; the way its going, the economy will bleed to death, and this is exactly following the *ayah*; so they will spend the money and they are going to regret it because they invited this trouble as this war in 'Iraq and Afghanistan was not forced on to them, rather they chose this battle, so they will regret putting themselves into this trouble: spending all of this money, going broke and then being defeated.

Just like Abu Jahl chose to meet the Muslims in *Badr* because the Muslims went out to *Badr* to pursue the caravans, the caravan was safe. Abu Sufyan sent a letter to Abu Jahl – who was now the head of the army – telling him to go back to Makkah as the caravan is safe and that he was able to evade the Muslims. But Abu Jahl said, "No, we are going to go and fight them! We are going to go to *Badr* and we are going to party there for three days and we are going to drink wine and women are going to sing for us and we want all the 'Arabs to hear about our expedition and to know that *Quraysh* cannot be humiliated." So they'll party there for three days and this news would spread all over Arabia telling people not to mess with *Quraysh* again.

So Abu Jahl chose to go for battle and this same thing is happening now to America; they have chosen this battle and the end result of it is already known because *Rasoolullah* (*sallallahu 'alayhe wassallam*) said in a *Hadith Qudsi* that Allah *'Azza wa Jall* said,

"Whoever takes My *Awliya* (helpers) as enemies, I will wage war against them." (*Hadith Qudsi* 25: *al-Bukhari*)

So it's not the Muslims who are waging war against them, its Allah *Azza wa Jall*! America is in a state of war with Allah *'Azza wa Jall*!

Allah *'Azza wa Jall* says,

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ آمَنُواْ مِنْكُمْ وَعَمِلُواْ ٱلصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي ٱلأَرْضِ
كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِي ٱرْتَضَىٰ لَهُمْ
وَلَيُبَدِّلَنَّهُمْ مِّن بَعْدِ خَوْفِهِمْ أَمْناً يَعْبُدُونَنِي لاَ يُشْرِكُونَ بِي شَيْئاً وَمَن كَفَرَ
بَعْدَ ذٰلِكَ فَأُوْلَـٰئِكَ هُمُ ٱلْفَاسِقُونَ﴾

Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their *Deen* - the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with Me. 'If any do reject Faith after this, they are rebellious and wicked. (*an-Noor*: 55)

Khilafah will be given to those who have *Iman* and practice *'Amalus Saalehaat*[4]. Muslims are now in a state of fear. Allah *'Azza wa Jall* is promising us here that He will give us security. Allah *'Azza wa Jall* has promised this *Ummah*: *Khilafah.* And He has promised this *Ummah*: *Amn*[5]; and that His *Deen* will be established.

II. The Return of *Khilafah* & do not complain about our times

In the hadith that you must be aware of because it talks about the stages of our history, *Rasoolullah* (*sallallahu 'alayhe wassallam*) said, ***"The Prophethood will last among you for as long as Allah wills, then Allah would take it away. Then it will be (followed by) a Khilafah Rashida (rightly guided) according to the ways of the Prophethood. It will remain for as long as Allah wills, then Allah would take it away. Afterwards there will be a hereditary leadership which will remain for as long as Allah wills, then He will lift it if He wishes. Afterwards, there will be biting oppression, and it will last for as long as Allah wishes, then He will lift it if He wishes. Then there will be a Khilafah Rashida according to the ways of the Prophethood," then he kept silent.*** (*Musnad* Imam Ahmad (v/273); Reported by Nou'man ibn Basheer (*radiyallahu 'anhu*))

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[4] Righteous Deeds.
[5] Security

Prophethood which is the beginning of the hadith ended with the death of Muhammad (*sallallahu 'alayhe wassallam*). The next stage is *Khilafah Rashida* and this is from Abu Bakr al-Siddiq to 'Ali ibn Abi Taalib (*radiyallahu 'anhum*). Then he said it will be *Mulkan*[6] which is the Banu Umayyah, Banu 'Abbas and *al-Khilafah 'Uthmaniyyah*. Then after that, he said it will be dictatorship, which we are living under today; it is oppressive rule. Then after that it will be *Khilafah Rashida*.[7]

Sometimes we complain about our times, that we are living in the worst times – the *Ummah* is weak, the *Ummah* is defeated and disunited, we wish we were living in the time of the *Sahabah* (*radiyallahu 'anhum*) or times of the heroic Islamic eras.

The following are reasons why we should not complain about our times:

First Reason: One of the *Tabi'een*[8] said to one of the *Sahabah*: "How did you treat *Rasoolullah* (*sallallahu 'alayhe wassallam*) when he was among you?" So a *Sahabi* talked about how they used to treat the Prophet and that they did their best. The *Tabi'*[9] responded by saying, "If the Prophet (*sallallahu 'alayhe wassallam*) was living in our time we would have carried him on our shoulders." What the *Tabi'* was trying to say is that the *Sahabah* did not treat him good enough and if he was living with them, they would have treated him better than the *Sahaba*. The *Sahabi* replied, "A person does not know what they would have done had they lived in that time; we were fighting our fathers and brothers and it was not an easy thing. Now your fathers and brothers and family are Muslims; you imagine you are going to treat *Rasoolullah* (*sallallahu 'alayhe wassallam*) in a certain way. So do not ask or wish for something Allah did not destine for you."[10]

Second Reason: We shouldn't complain about our time; instead we should be grateful to Allah '*Azza wa Jall* that we are living in these days. Why? If you look at the status of the *Sahabah*, it is the highest status among the Muslim *Ummah*; they are the highest, the best and the greatest. And then the *Tabi'een* and then those who came after them[11]. How come the *Sahabah* were the best? Some of the reasons include that the *Sahaba* built Islam from scratch; the *Sahabah* came and there was nothing so they established the foundation of the *Deen* whereas anyone else who came after them, the building was already there and they came and added pieces to that foundation here and there; and

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[6] Kingdom.
[7] After *Khilafah Rashida*, there is nothing else to come; this will be the end of the world and the indication of this in the hadith is when *Rasoolullah* (*sallallahu 'alayhe wassallam*) fell silent after mentioning all this.
[8] Generation after the *Sahaba*.
[9] Singular for *Tabi'een*.
[10] *Imam* Anwar was paraphrasing the saying of this *Sahabi*.
[11] *Taba Tabi'een*.

if there were any broken pieces, like *bid'ah*[12], they would fix it. But the foundation was already laid down by the *Sahaba*. And this is what made them the best generation because their job was the most difficult job. It is important for us to realise what is the demand of our times so that we fulfil it because the things that *at-Tabi'een* emphasized on for example may be different from the things that the *Taba Tabi'een* emphasized on.

To make this point clear: if Al-Bukhari (*rahimahullah*) came one hundred years later and did the same thing, he would not have the same status that he has among us now. If *Imam* ash-Shafi'i (*rahimahullah*) came one hundred years later and did the same thing, he would not have the same status that he has among us now. Why? Because the needs were different from time-to-time.

You will notice that the four *Imam's* of *Fiqh* lived in same Century, and the six *Imam's* of hadith also lived within that same Century[13]. This tells you that the need at one time was *Fiqh* and the need in another time was hadith. I am saying this because if we want to serve Islam the best now, we need to understand what is needed now.

We find that some brothers would go and emphasize on *Da'wah* while some brothers will go and emphasise on *'Ilm*. We do need to emphasise on these areas and every area, but if we were to ask ourselves the question of what is needed the most in our time today, we would find that it is quite similar to the time of the *Sahabah* because now we have reached to the lowest level that we have reached in Fourteen Centuries.

So our time that we are complaining about, among all the other generations after the *Sahaba*, although our time is not exactly the same it is the most similar to the time of the *Sahaba*. Why? Because when the *Sahabah* came there was no Islamic authority and there is no Islamic authority today and this was not the case for fourteen hundred years. When the *Sahabah* came, they fought entire surroundings including the two super powers – the Persian Empire and the Roman Empire – and all the 'Arabs around them that were against them. And this is similar to our situation today and this wasn't the case in our history before. In our history before you would find Islamic authority, you would find people to assist you in *Al-Haqq*, and there was a place to make *Hijrah* to. Now we find that the whole world is waging a war against us and this is similar to time of the *Sahabah*, which means the *ajr* of the people today could be very great. We are not saying it is equal to the *ajr* of the *Sahabah* but it is going to be very great. This is why *Rasoolullah* (*sallallahu 'alayhe wassallam*) has mentioned in a hadith that even though the best generation is of the

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[12] Innovation in the *Deen*.
[13] For the *Imam's* of Hadith, they came more towards the end of the Century.

Sahabah, then the *Tabi'een*, then the *Taba Tabi'een*, there will be a generation of people at the end of time and the *ajr* of one of them will be equal to the *ajr* of fifty! So the *Sahabah* asked, "Fifty of us or fifty of them?" *Rasoolullah* (*sallallahu 'alayhe wassallam*) said, ***"Fifty of you."***

So the *Salah* will be like the *Salah* of fifty *Sahabah*. You fast one day and it will be like the fasting of fifty *Sahabah*. The *ajr* is multiplied by fifty, why? Because of the difficulty of that time.

We notice that *Rasoolullah* (*sallallahu 'alayhe wassallam*) said that towards the end of time that there will be people who will be amongst the greatest of this *Ummah*. *Rasoolullah* (*sallallahu 'alayhe wassallam*) said in hadith that ***'Out of 'Aden-Abyan***[14] ***will come out twelve thousand; they will give victory to the Deen of Allah and they will be the best between me and them.'***

They are the best between *Rasoolullah* (*sallallahu 'alayhe wassallam*) and their time. So we can wrap all of these Centuries, and they will be the best. The reason is because their time will be most similar to the time of the *Sahaba*.

So why complain if you are living in the time of the new gold rush; not a gold rush for gold but a gold rush for *Hasanaat*[15]? There are some times when the economy is booming so fast and everybody becomes rich and then there are times when things are stagnating and slow so these people wish they were living in the time when economy was booming so they could become a millionaire like those before. We are living in a time of a boom now; but we just need to realize it and realize the amount of *ajr* that is out there waiting for us if we just go and do something. The *ajr* is so great that it's waiting for someone to come and do something about it. If it comes at a time when things are easy then the *ajr* is reduced. But if the time is one of difficulty, then the *ajr* is increased.

Ajr is in accordance to the difficulty. So why complain about a time when really, it is the best time?

If we are talking about the time when victory is around the corner, *Wallahu 'Alam* if we are experiencing the knowledge of the *Ghayb*[16] when *Rasoolullah* (*sallallahu 'alayhe wassallam*) said they (i.e., the Victorious Group) will be the ones to give victory to the Mahdi, to 'Esa ibn Maryam ('*alayhis salaam*); if we are close to that time, the *ajr* is astronomical, and we do not want to be waiting on the sideline when all of this is happening; people are making

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[14] This place is located in South Yemen. Today there is an active and popular *Jihadi* movement there in that locality.
[15] Rewards.
[16] Unseen.

millions while you are sitting at home doing nothing. So we shouldn't complain about our time.

Rasoolullah (*sallallahu 'alayhe wassallam*) said, ***"Indeed Allah gathered up the earth for me so that I saw its eastern and western parts, and indeed the dominion of my Ummah will reach what was gathered up for me from it.*** (*Saheeh* Muslim #2889 collected that Thawbaan (*radiyallahu 'anhu*))[17]

So this religion will reach to every continent, to every country, and to every city. The banner of *La ilaaha illAllah* will enter into every city. This religion will reach wherever night and day reaches; is there a place where night and day doesn't reach? So you O *Kafir*, O *Munaafiq*, if you want to hide away from this religion you will need to go to mars or somewhere else! There will be no place for you on *dunya*! So we must all agree that victory is on its way, but the question is when?

III. Victory is very soon

Let's make a claim and then use this to see if it's true or not. The claim is: victory is very soon. Now let's try to prove this.

I am going to use the principal:

If Allah wants an end He creates for it its means.

First of all is this rule correct or not? Let's look at history: does Allah '*Azza wa Jall* really prepare the ground for events and bring circumstances to fulfil an end? We will look at a few examples to prove this.

First Example: There is a hadith in *Bukhari* from A'isha (*radiyallahu 'anha*): *Rasoolullah* was making *Da'wah* in Makkah for thirteen years and he reached to a dead end and now *Rasoolullah* (*sallallahu 'alayhe wassallam*) was trying to find an alternative. He went to *at-Taif* but they turned him down. Every year in the time of *hajj*, he would present himself to the tribes and ask them for a specific thing – 'Give me support so that I may convey the message from my Lord,' but they were turning him down.

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[17] The full hadith is as follows: ***"Indeed Allah gathered up the earth for me so that I saw its eastern and western parts, and indeed the dominion of my Ummah will reach what was gathered up for me from it. And I have been granted the two treasures of gold and silver. And indeed I asked my Lord for my Ummah that it should not be totally destroyed by a prevailing famine, nor to allow on enemy to totally conquer it, except from amongst themselves. So my Lord said: O Muhammad! When I decree a matter, then it is not reversed. I grant to you for your Ummah that it would not be totally destroyed by a prevailing famine, nor will it be totally conquered by on external enemy, even if all the notions were to rally against it however, a group from your Ummah will destroy one another and imprison one another."***

Allah wanted this *ajr* to go to someone else: *Al-Aws wal Khazraj*. How did this happen? *Al-Aws wal Khazraj* were locked to this feudal war that was endless. They would wake up every day and fight each other; that was their life. After a while, it eventually wears you down. Yes, you can be a great warrior and one who sacrifices everything, but when is it going to end and for what? So this war was going beyond what they were able to withstand. Then there was this day of *Bu'ath*. A'isha (*radiyallahu 'anha*) said regarding it, "The day of *Bu'ath* was a day Allah '*Azza wa Jall* had given as a gift for Muhammad (*sallallahu 'alayhe wassallam*)." *Rasoolullah* (*sallallahu 'alayhe wassallam*) had nothing to do with *Bu'ath* as it was in Madinah and he had nothing to do with Madinah at that time; so what was this day of *Bu'ath*? It was a day when the two tribes fought and the leadership of both tribes were massacred that day. So when the Prophet (*sallallahu 'alayhe wassallam*) went to them, their *Mala*[18] was gone and the heads of the people were killed and they were injured.

In your reading of Qur'an, if you've ever noticed that the people who stand against the *Ambiya*[19] are a certain class of people. The ones who stand against the *Ambiya* are who? They are a class of people in Qur'an given title of *Mala*. Who are *al-Mala*? They are the leadership; it could be the political, economical, media, social leadership. It is these people who stand against the *Ambiya*. Why? Because they are ones who feel they will lose at any change to the status quo. These leaders are the ones who are benefiting from the status quo and they don't want any change to it so they resist the *da'wah* of the *Ambiya* as they know that the *Ambiya* are coming to strip them from their power and give it to the book of Allah. So now you all become equal and the *Khalifah* among you is only appointed to establish the rule of Allah and not the rules of his own personal interests. Abu Bakr al-Siddiq and 'Umar ibn al-Khattab (*radiyallahu 'anhum*) were not there for their own benefit, rather they were there to establish the book of Allah. And that is why he is called *Mas'ool* which means a person who will be asked on *Yaum Al Qiyama*. The position of responsibility puts you in a place where you will be questioned by Allah '*Azza wa Jall* on the Day of Judgement. So it is a place no one wants to be in; the *Khulafa'* had to be forced in to that position. Abu Bakr al-Siddiq (*radiyallahu 'anhu*) wanted to give *baiy'ah* to 'Umar ibn al-Khattab (*radiyallahu 'anhu*). 'Umar ibn al-Khattab (*radiyallahu 'anhu*) was handed the *Khilafah* by Abu Bakr (*radiyallahu 'anhu*) through force. And then the people were telling 'Abdullah ibn 'Umar (*radiyallahu 'anhu*) to take it and 'Umar ibn al-Khattab (*radiyallahu 'anhu*), his father, said, "I don't want to have two of my family members to be held in this position on the Day of Judgment."

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[18] Leadership.
[19] Prophets.

So *al-Mala* are the ones who stand against Islam; they are people like Fir'awn, Qaroon, Abu Jahl, and Abu Lahab. They are people benefiting from the money, position, fame, and respect attained through being *al-Mala*. But they are the ones who stand to loose because in reality even though people think they are free, they are not free. If you are living under a man-made system you are not free.

That is why when Rabi'a ibn 'Amir (*radiyallahu 'anhu*) went to the leader of the Persians. The leader asked him, "Why are you coming to our lands? If you are coming for money then we will pay every one of you a salary so leave us alone." But Rabi'a said, "That is not why we are here. We are sent to free the creation from being slaves of one another to being slaves of Allah the Creator of the creation and from the oppression of religion to the justice of Islam and we want to deliver people from the narrowness of this world to the vastness of this world and the Afterlife."

Rabi'a ibn 'Amir (*radiyallahu 'anhu*) was not a student of religion nevertheless he is saying that all religions are *Dhulm*[20]. He didn't need to learn about religion because he knows from *Wahi*[21] that every religion is an oppressive religion and the only religion that will offer you justice is Islam.

Yaum al-Bu'ath was a preparation as the leadership was gone. That is why when the men from *al-Ansaar* went to *Hajj* and they heard about Muhammad (*sallallahu 'alayhe wassallam*) what did they say? They said, 'Let's take this man to our land and may Allah unite us through him.' They were lost; they lost their leadership. *SubhanAllah* humanity without leadership cannot survive; humanity needs leadership in good and in evil. That is why the camp of *Ar-Rahman* has a leadership and the camp of *Ash-Shaytaan* has a leadership. That is our nature; we have to have somebody to show us the way.

Also another form of preparation was that they were neighbours of the Jews, so they knew that there was a Prophet coming unlike the rest of the 'Arabs who did not know anything about Prophethood. The *Ansaar* would hear the Jews tell them, 'A Prophet will be sent among us and then we will kill you like 'Ad was killed.' So the Jews were threatening the *Ansaar* that when a Prophet comes they will wipe them out but it was the other way round. Is this not preparation for an end? Allah '*Azza wa Jall* wanted *Ansaar* to become Muslims and he wanted them to give support to the Prophet (*sallallahu 'alayhe wassallam*).

So history was preparing them. The *Ansaar* were fighting in *Bu'ath* having no

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[20] Injustice.
[21] Revelation.

clue that this day would be the day that was bringing them close to Islam. It was a war in *Jahiliyyah*[22] but it was bringing them close to Allah '*Azza wa Jall*.

Second Example: Another example is when 'Umar ibn al-Khattab (*radiyallahu 'anhu*) sent an army to fight against the Persian Empire. The leader of the Muslim army, Abu 'Ubayda ath-Thaqafee (*radiyallahu 'anhu*), was very courageous however he had taken more risks than he should have and that led to a defeat for the Muslims in the battle of *al-Jisr*. Half of the entire Muslim army in Persia was killed on that day. So now it's the golden opportunity for the Persian Empire to take out the rest of the Muslims; they thought the tide was turning in their favour. They thought that now they could kick out the Muslims who will loose all of the ground they have conquered so far. Mahmoud Shaakir, the author of *At-Tareekh Al-Islami,* said, "But Allah is with the believers." If the believers fulfil the requirements of victory, they are going to get victory one way or another regardless of whether they have big numbers or not, whether they have the nuclear bomb or not, these are not the issues that matter. As long as you fulfil the requirements of *Iman* then Allah '*Azza wa Jall* will give you victory since Allah '*Azza wa Jall* says,

﴿إِنَّ ٱللَّهَ يُدَافِعُ عَنِ ٱلَّذِينَ آمَنُوٓاْ﴾

Allah is the Protector of the believers. (*al-Hajj*: 38)

Allah '*Azza wa Jall* is not the protector of the ones who have a lot of weapons, or who have a lot of numbers; rather it is the ones who have *Iman*. That is the condition that is needed. So although it looked like the Muslims were going to lose, but *SubhanAllah*, Allah '*Azza wa Jall* created the means towards the end. So whenever the Muslims get into trouble, Allah *'Azza wa Jall* is the one who delivers them out of it. What happened was that in the Persian Capital, the two main leaders starting fighting with each other; half of the army broke with Rustum and the other half with another leader.

So the general who was appointed to fight the Muslims was recalled back to the capital to resolve this dispute. So the Muslims who were in danger of being wiped out permanently are now alone sitting there and this gave the *Khalifah* enough time to send in reinforcements and to carry on the fight. So this dispute happened at the exact moment that was needed because Allah '*Azza wa Jall* wanted this land to be opened. So even though it seemed the tide was turning against the Muslims, Allah '*Azza wa Jall* gave them victory.

Third Example: A third example was from the Crusades. Salahuddin Ayyubi (*rahimahullah*) started out by uniting the Muslims around the Holy Land and

[22] Ignorance.

he decided to do what many of the *Ameer's*[23] before him were too afraid to do and that was to start a war with the Crusaders. The Crusaders had occupied the entire coastal land along with Jerusalem and some important areas and *al-Shaam*[24]. So Salahuddin (*rahimahullah*) instigated this fight and the Crusaders took him seriously as they knew this was not a simple leader. The Muslim leaders were telling Salahuddin (*rahimahullah*) that he is crazy to start a fight with *ar-Room*.[25] They said '*Ar-Room* is a sea without any shore.' – meaning, as far as you can see that is *ar-Room*. In other words they were saying that *ar-Room* is going to send us a flood because Europe is united and whose population is huge and they will be fighting a disunited *Ummah*. So Salahuddin (*rahimahullah*) was fighting with part of the *Ummah* and not the whole of the *Ummah* as the *Ummah* was shattered at that time. He was fighting against a united Europe with a modest sized army. The Muslim leaders were telling him that he was crazy, but Salahuddin (*rahimahullah*) had *tawakkul*[26] on Allah '*Azza wa Jall* and he went ahead with fighting the Crusaders and he started taking away land from them. So now the Pope started mobilising Europe for a new Crusade, which was the fourth Crusade, and this was going to be the largest because it's against Salahuddin (*rahimahullah*). This shows the importance Europe gave this Crusade by knowing who is going to lead it. If they are going to send a small general to lead it, it means they are not going to take it seriously but it was led by the King of England, the King of France and the King of Germany; they themselves were going to go out and fight in Filistine. They were not going to appoint their generals to go rather they were going to lead the armies' themselves. Since these three armies were going to go out, the size of the army was huge compared to the standard of that time. Some sources say that the army of Frederick Barbarossa (King of Germany) alone was 300,000. In those days, that was a number that if people heard they would faint out of fear. The army was so huge that the European Navy and merchant ships were not sufficient to carry it. So the army of France and England went by sea but the army of Germany had to go by land. Now let's see what our Scholars had to say about this.

Ibn Atheer (*rahimahullah*) says, 'They came to us on land and on sea. The news spread among the Muslims that the German King was coming with an army 300,000 strong and that he is approaching from the North. So the Muslim Sultan and the Muslims were concerned and fear was getting to them. Many of the Scholars prepared themselves to go out and fight in *al-Shaam* for love of *Jihad* but then many of them went back when they heard the numbers of the French.'

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[23] Muslim Leaders.
[24] *Al-Shaam* consists of Syria, Jordan, Lebanon, Yemen and Palestine
[25] The Romans.
[26] Reliance.

Why did they go back? Does the *fiqh* change when the numbers are more? They went to fight *Jihad fe Sabeelillah* but returned back because of the numbers and these were '*Ulema*. This is an important lesson here and it's important to know that '*Ulema* are not infallible; they are not *Ambiya*. So if people are going to blindly follow '*Ulema*, there is no guarantee that they are going to take them to the right path. This is not generalization of all scholars as Ibn Atheer (*rahimahullah*) says some of them went back. There will always be in this *Ummah* an *at-Taa'ifah,* but what is happening is that people will try to find a way out of responsibility and they will hang it on the '*Ulema* saying, 'This '*Alim* did not give this *fatwa*', 'This '*Alim* did not tell us to fight *Jihad fe Sabeelillah'*. So they would blame it on the '*Ulema* when there are '*Ulema* who are telling you otherwise; they are telling you to do the right thing and there are '*Ulema* carrying the right *Manhaj*[27]. They might be in jail, they might be killed, they might be underground or they might not be famous because no television station will broadcast their *Khutbah* but they are '*Ulema*. Another issue is that we are living in an interesting time were the '*Ilm*[28] of a person is in accordance to how famous he is and that is not a right standard for '*Ilm*. At the time of the early '*Ulema,* an '*Alim* would be considered an '*Alim* by the testimony of the '*Ulema*. His teacher would give him *Tazkiyya*[29] and say he is an '*Alim*. They would have a seat for the *fatwa* which would be given to the '*Alim* which most of the '*Ulema* think is most knowledgeable but now it is the government that appoints the '*Alim* and he becomes an '*Alim* suddenly, not because the '*Ulema* said he's an '*Alim* but because he was given this position by the government. And he becomes a famous '*Alim* by appearing on many satellite channels, radio stations and programmes; this is not the correct standard for '*Ilm*. We need to follow *al-Haqq* wherever it is.

So Ibn Atheer (*rahimahullah*) says these '*Ulema* ran away when they heard of the numbers; and because he is an '*Alim* he is going to find an excuse for it as well as *daleel* - he will know how to twist *ayaat* or *ahadith* and make it sound that this is the *Shari'ah* thing to do. He will not admit that he's afraid by saying, 'Sorry I'm a coward, so I can't go ahead with this,' rather he will say that to go ahead with fighting is not *hikmah* and that there is no *hikmah* in it, or that Salahuddin is insane and we told him not to go ahead with the fighting yet he still did, or that Salahuddin does not have '*Ilm* or he does not speak Arabic right or know it so who is he to give a *fatwa* and take this *Ummah* to this trouble and bring upon them this disaster by taking on this huge army. 'He needs to go to the '*Ulema* and take the *fatwa* from us but he did not so let him go and die.' So they ran away; what happened? It is a test from Allah

[27] Methodology.
[28] Knowledge.
[29] Spiritual Training.

'*Azza wa Jall* – a test for the '*Ulema*, for Salahuddin (*rahimahullah*) and for the *Ummah*.

The huge army was approaching; some stayed steadfast and some ran away. It was just like Musa ('*alayhis salaam*) with *Bani Israel* when they reached a dead end when the sea was in front of them; it was a test for the *Ummah*. Allah '*Azza wa Jall* did not want to destroy the *Mu'mineen*; Allah '*Azza wa Jall* wanted to test them. Musa ('*alayhis salaam*) and his *Ummah* reached to a dead end; the sea was in front of them and the army of Fir'awn was behind them. So *Bani Israel* went up to Musa ('*alayhis salaam*) and told him, 'You lied to us. You told us that Allah is going to save us. You told us that Allah is going to protect us. And here we are facing death. The sea is ahead of us, Fir'awn is behind us; there's no way out.' Musa ('*alayhis salaam*) replied – and Allah '*Azza wa Jall* recorded this beautiful and historical statement of Musa's ('*alayhis salaam*) in His Noble Book,

﴿كَلَّآ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ﴾
"By no means! Allah is with me and will guide me." (*ash-Shu'ara*: 62)

It is as if Musa ('*alayhis salaam*) was saying, 'I disbelieve my eyes when I see the sea in front of me and Fir'awn behind me. I disbelieve my ears when I hear these words from *Bani Israel* that I lied to them. I only believe in my *Iman*; Allah promised me and He will fulfil His promise.' So at this point, the test was over and Allah '*Azza wa Jall* told him to strike the sea with his stick. The test showed who was steadfast and who was not steadfast.

The same was for the time of Salahuddin (*rahimahullah*); it was a test. Three-hundred thousand men are marching with Frederick Barbarossa; what happened? They reached a river, and there are different narrations as to what exactly happened, and one of them was that: the water in the river was extremely cold; it may be due to the snow melting from snow peaks. The climate was very hot and the water was very cold. Frederick Barbarossa was a very old man in his seventies and he was leading this army. He was covered in armour from head to toe; they wouldn't fight like the Muslims in light armour like the statement of Allah '*Azza wa Jall*,

﴿لاَ يُقَاتِلُونَكُمْ جَمِيعاً إِلاَّ فِي قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَآءِ جُدُرٍ﴾
They do no fight you in person except in fortified villages or from behind fortresses. (*al-Hashr*: 14)

This fortress could be a castle or armour but the moment you take him out of that cockpit, armour or trench, *khalas*, he is gone; and that's why Ibn al-Qayyim (*rahimahullah*) says, 'The bodies of the *Sahabah* were not larger than

their enemies, their training was not more, their armour was not better, their weapons were not more but the hearts of the enemy would fail them when they need their hearts most.'

So the *Sahabah* had hearts while the enemy did not have that heart. Their hearts would fail them though he has all the armour, weapons, training, the army – he has all the means to victory but he doesn't have the heart.

So Frederick is crossing the stream on his horse, and somehow something spooked his horse so Frederick Barbarossa falls into the cold water, has a heart attack and dies. On this Ibn Atheer (*rahimahullah*) says in jest, 'The king of the Germans dies in water that doesn't even reach your knees!' Frederick Barbarossa is a name that would strike fear; he was the most powerful of the European Kings but he dies in pool of water. Then Ibn Atheer (*rahimahullah*) says, 'After the king dies, disease spreads among them and they are disunited. By the time they reach to *al-Shaam*, it is as if they came out of the grave. By the time they reached to 'Akkaa, the 300,000 army was brought down to 1,000.'

When you look at them it is like they have just come out from their graves. Only 1,000 from 300,000 reached to meet Salahuddin (*rahimahullah*). So who was wise? These '*Ulema* who ran away or Salahuddin (*rahimahullah*)?

There was a letter sent by Barbarossa to Salahuddin (*rahimahullah*), which was so arrogant, and proud. It threatens Salahuddin (*rahimahullah*) to move out his army within twelve months or such and such will happen. So Allah '*Azza wa Jall* wanted to dishonour Barbarossa. Barbarossa made an oath that he will step his foot on the Holy Land, so when he died before reaching the Holy Land, his son wanted to take his dead body in order to fulfil the oath of his father; so they boiled his body in water, then they stuffed his body in a barrel with vinegar in order to preserve the body to fulfil the oath. Nevertheless, the body rotted and blew up out of this barrel, so they had to dump the body along the way. So Allah '*Azza wa Jall* did not even allow him to fulfil his oath by reaching the Holy Land! When you want to fight the religion of Allah '*Azza wa Jall*, this is what happens to you.

Ibn 'Atheer (*rahimahullah*) says, 'If it wasn't for the care of Allah for this *Ummah* by killing the German King, we would be saying today that Egypt and Syria were once Muslim.' He is saying that we would have lost *al-Shaam* along with Egypt and we would be saying that one day there used to be Muslims there. That is how serious this threat was. But Allah '*Azza wa Jall* wanted to give victory to His servants; so if they sent 300,000 or 3 billion it would not have made a difference because Allah '*Azza wa Jall* wanted to grant the *Ummah* victory. Therefore, if Allah '*Azza wa Jall* wants an end, if He wants

to give this *Ummah* victory, He will create for it the circumstances that allows for this victory to occur.

IV. History repeats itself

Now that we have established that this rule is correct, let's now look at our time today.

First Point: We are living in a time similar to the time of Salahuddin (*rahimahullah*). So does that mean that what comes next will be like that of Salahuddin (*rahimahullah*)? Let's look at the situation before Salahuddin (*rahimahullah*) became victorious. There was disunity in the *Ummah*. Ibn Atheer (*rahimahullah*) says, 'The *Khilafah* at that time was very weak and every Muslim state was becoming independent and the *Khalifah* was only ruling over Baghdad so there was disunity in the *Ummah*.' The Khalifah was only ruling over Baghdad; that was all he was ruling over. Basra was with Ibn Raa'iq, Khuzistaan was with Abi 'Abdillah, Persia was with 'Imaad ad-Doula, Karmaan was with Abi 'Ali bin Muhammad, al-Mosul, al-Jazeera, al-Deyaabakkar was with Rabi'a bin Habban, Egypt and al-Shaam was with Muhammad bin Bajk, Africa and al-Maghrib was with al-Qaa'im ibn Mahdi, Khurasaan was with as-Sammanee; so you can see the disunity of the *Ummah*: it is similar to the time we are living today.

The first point is that history repeats itself and that there were times the *Ummah* was going through circumstances like what we are going through and that was followed by victory for the *Ummah*. So we should not lose hope that our situation is so bad that there is no way out for us. That is not true. When you reach rock bottom you can't go any lower, there is no way to go except to go up again, *khalas*. So we are at the lower end of the curve.

Ibn Atheer (*rahimahullah*) says that al-Andalus was divided into four states, and each state was headed by a man calling himself the *Ameer al-Mu'mineen*. He said it had become a joke. So this is a state of disunity that may have been worse than the disunity that we have today. There was great attachment to power, which is similar to the situation of the governments today. For example, Ar-Ridwaan killed his two brothers to rule and he sought assistance from al-Baatiniyyah. Another example was that a town called ar-Raha was split between two *Ameer's* one of whom sought assistance from the Roman King to help him out. In Qurtaba, in the time of fitnah, a man by the name of Umayyah bin 'Abdur-Rahmaan bin Hishaam took over the palace and went to the main window and screamed out that he is the *Ameer*. Someone told him that the days of Bani Umayyah are over. He replied, 'Give me *bai'yah* today and kill me tomorrow if you want. Let me be *Ameer* for at least one day! One day would be enough for me.' There was also disparity between very rich and

very poor people – we also have that in the *Ummah* today. Another example was that the daughter of as-Sultan Minikshah, the *mahr*[30] that was given to her was 130 camels loaded with gold and silver; this was for the wedding for the daughter of as-Sultan. So people had this extreme wealth, and at the same time, there were people who were in extreme poverty that they would eat dogs. Another example was that in year 448 *Hijri*, a man sold his house for twenty pounds of flour; he really wanted his twenty pounds of flour. There was also passiveness among the people; this is not something new to the *Ummah*, and there are phases when people would be very passive. In year 361, and this is mentioned by Ibn Atheer (*rahimahullah*) in *al-Kaamil*, the Roman army attacked ar-Raha. So a delegation went from ar-Raha to Baghdad and they went to the Muslim King Bukhtiyar Ubwaihee. They found him busy hunting. He should be taking care of the affairs of the *Ummah* and launching *Jihad fe Sabeelillah* and he is busy hunting! This is nothing new; I remember in the US when one of the Kings from the 'Arab Countries went to visit Washington DC. He had set up an appointment to meet with the local Muslim Community on a Tuesday. On the day before the appointment with the Muslim Community, the embassy called and said that the King will be very busy attending a meeting on Tuesday and wouldn't be able to come. So people thought he had a meeting with some big-shot in the US, perhaps a congressman or beg for money. The news came out later that this King, along with his wife, on Tuesday went to watch four movies in the cinemas. He was too busy going from one cinema to another to watch movies. And this tells you the type of people who are running our affairs. These are people that you can't trust to even run a store or business and they are running Countries. And some say we have to give *bai'yah* to them and never go against them or speak against them.

Anyhow, they went and found the King busy hunting and they told him what he is doing is wrong and fighting the Muslims is wrong when he should be fighting the Romans. The King said '*AllahuAkbar*! Let's do *Jihad fe Sabeelillah*, so gather money for me.' So they collected money and gave it to him but he used it on his own personal affairs and forgot about the *Jihad fe Sabeelillah*.

Ibn Atheer (*rahimahullah*) also says that when the Crusaders reached to *al-Shaam*, *Al-Qaadhi* Abu 'Ali ibn 'Ammar from Tripoli in Lebanon went to Baghdad to mobilise the people to come to their assistance because Baghdad was considered, even symbolically, as a centre of the *Khilafah;* so that's where they go if they seek assistance. The *Qaadhi* gave a *Khutbah* in the central mosque of Baghdad calling the people to *Jihad fe Sabeelillah*. The people were very enthusiastic about it and they prepared themselves to join the Muslim armies and the Sultan promised he would send armies but nothing happened

[30] Dowry.

and nobody went out. So the *Qaadhi* goes back to Tripoli to find that *al-'Ubaydiyeen*, who are *Shi'ites*, had taken over Tripoli; so he even lost his own town.

So we should not lose hope if we see the same things happening today as it happened before and Allah '*Azza wa Jall* will change it.

Second Point: Allah '*Azza wa Jall* is preparing the *Ummah* for the upcoming stage.

Ibn Katheer (*rahimahullah*) has an Encyclopedia called, "*Al-Bidaayah wan-Nihaayah"*[31]. He talks about history from the beginning – from the creation of the earth to the end up to *Yaum Al-Qiyamah*. The chapter that discusses the *ahadith* on *al-Fitan* - the *ahadith* which talks about the end of time - was taken out and was printed as a separate book called '*Al-Fitan'*.

Although the revival will be revival of the *Ummah* but the *ahadith* talk about certain areas that *Rasoolullah* (*sallallahu 'alayhe wassallam*) emphasized more than others; these areas are al-'Iraq – *Rasoolullah* (*sallallahu 'alayhe wassallam*) said they will be close to Imam al-Mahdi[32], Khurasaan – *Rasoolullah* (*sallallahu 'alayhe wassallam*) said the black banners will come out from Khurasaan[33], and *al-Shaam;* and most of the Ahadith talk about *al-Shaam*. *Al-Shaam* is Palestine, Syria, Lebanon, Yemen and Jordan.

What was the situation of these areas twenty years ago? Al-'Iraq was a *Ba'ath* government that was officially secular, officially against religion and the 'Iraqi people were the furthest away from the religion amongst the 'Arab people. They took secularism and *Ba'ath* seriously; they were purely nationalists. I used to say, "*SubhanAllah*, *Wallahu 'Alam* when 'Iraq will change; it'll be a long time from now."

Before the *Jihad* in Khurasaan, it was Communist; what good can come out of Communism? The news of the Jihad started spreading around the early

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[31] "The beginning and the end."

[32] It wasn't clear what Imam Anwar said here; so we relied on the knowledge we have regarding 'Iraq and Imam al-Mahdi.

[33] The full hadith is as follows: On the authority of Thawban, the Prophet (*sallallahu 'alayhe wassallam*): ***"Before your treasure, three will kill each other -- all of them are sons of a different caliph but none will be the recipient. Then the Black Banners will appear from the East and they will kill you in a way that has never before been done by a nation."*** Thawban, a companion said: 'Then he said something that I do not remember by heart' then continued to say that the Prophet, praise and peace be upon him, said: ***"If you see him give him your allegiance, even if you have to crawl over ice, because surely he is the Caliph of Allah, the Mahdi. If you see the black (meaning war) flags coming from Khurasaan, join that army, even if you have to crawl over ice, for this is the army of the Caliph, the Mahdi and no one can stop that army until it reaches Jerusalem."*** (Ibn Majah, Al Busiri, Al Hakim, Ahmad Nuaym, Ad-Daylami, Hasan, Ibn Sufyaan, & Abu Nuaym.)

eighties.

The centre of *al-Shaam* is Filistine and the Palestinians at that time would curse Allah '*Azza wa Jall* and Islam. The reputation that they had was that of corruption, drinking; it was in a state of *fasaad*. Syria was also *Ba'ath*. Lebanon was called 'the Paris of the Middle East'; it was a partying zone. When 'Arabs wanted to party they would go to Beirut. The part of Yemen that the *ahadith* talks about is the South, 'Aden-Abyan, and it was the only Communist 'Arab state in the world. So I would think that victory would be far, far away from now; and we should forget about it coming in my lifetime.

SubhanAllah within twenty years look at where we are standing now!

The first *Jihad* starts in Filistine; in fact Filistine gave to *Shahaada*[34] its importance in the modern day. The concept of *Shahaada* started out in Filistine. In Filistine today, *Shahaada* is a culture, and people celebrate *Shahaada* like a wedding; when a *Shaheed* would give his life to Allah '*Azza wa Jall*, his family would make a tent and people would come to greet them and give congratulations to the family as if their child got married. So the people who were the furthest away from the *Deen* and would curse Allah '*Azza wa Jall* and the *Deen* are the ones who sparked this issue of *Shahaada* today. They are the ones who started *Al 'Amaliyaah Istashaadiyah*[35] – they are not the ones who invented it but they are the ones who made it popular.

Afghanistan, the Communist Country, turns into the place of *Jihad fe Sabeelillah* and we can probably credit every *Jihad* today and trace it back to Afghanistan. Any front of *Jihad* today, you will find that it has roots back to Afghanistan in one way or another. So a Communist Country – a place where you probably have the highest illiteracy in the Muslim world and where people know very little about Islam; so they are not big-shot '*Ulema* – they are the ones who start the *Jihad* of the 21st Century; of this century. The *Tajdeed*[36] of the *Jihad* was from there; the '*Ilm* of Shaykh Abdullah Yusuf 'Azzam (*rahimahullah*) spread from Afghanistan throughout the world.

Look at al-'Iraq– who would imagine that 'Iraq would be a land of *Jihad*?! Who would have even imagined that a few years ago?! Who would have

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[34] Martyrdom.

[35] Martyrdom operations; we must refrain from calling it what the West labels it, "Suicide bombings," since Suicide is *haraam* in Islam; and *Shahaada* is not suicide. It all depends on the individual's intention; if his intention is to make the word of Allah High and Supreme by killing or destroying the *Kafireen*, then this is *Shahaada fe Sabeelillah* and not suicide. However, if his intention was because he hates his life and wants to get rid of it, then this is suicide. Shaykh Yusuf al 'Uyayree (*rahimahullah*) wrote a book on this entitled, "The Islamic Ruling on the Permissibility of Self-Sacrificial Operations: Suicide, or Martyrdom?" This book has been translated into English by *at-Tibyaan* Publications.

[36] Revival.

thought that the land of Saddam would turn in to a land of *Jihad*? Even the Americans miscalculated; they thought that they would march into Baghdad and be greeted with roses and *SubhanAllah* it turns out to be the new *Jihad* front for the Muslim *Ummah* today and the most important one. The land of 'Iraq is being prepared by Allah '*Azza wa Jall*. The 'Iraqi people - without that twelve year sanctions and without the first Gulf war - would not have become the new *Mujahideen* front today. It is the *Bu'ath* for them; Allah '*Azza wa Jall* has sent more than one *Bu'ath* to the people of 'Iraq because with the existence of Saddam this would not have happened but Allah '*Azza wa Jall* took away their leadership. The Americans are the ones who came to take away the leadership; they didn't know the hornets nest was there; they didn't know what they were getting their hands into. They took away Saddam and Abu Mus'ab az-Zarqawi (*rahimahullah*) replaced him.[37] They got themselves in big trouble, *Wallahu 'Alam*, this is the pool that America will drown in.

South Yemen, the Communist 'Arab Country, turns into a place where there is an Islamic revival and this Islamic revival is centred in 'Aden-Abyan – the particular place that *Rasoolullah* (*sallallahu 'alayhe wassallam*) mentioned in the *ahadith*.

So within a short period of time of twenty years, all of this is happening. Does this not tell us that victory is soon? Does it not show us that these areas that *Rasoolullah* (*sallallahu 'alayhe wassallam*) emphasised and talked about in the *ahadith* are being prepared by Allah '*Azza wa Jall* for the next stage? Al-'Iraq, Khurasaan, Yemen and *al-Shaam* are being prepared for what is coming next. And what is coming next is *al-Malhama*[38] because *Rasoolullah* (*sallallahu 'alayhe wassallam)* talks about these places in reference to al-Mahdi and *al-Malhama*.

Al-Malhama is this epic battle that will occur between the Muslim nation and *ar-Room* and that will be followed by the global *Khilafah*. We are not living in a local *Khilafah*, we are living in a global village, therefore you either win it all or lose it all; it's not like you can win over localised small area and they will leave you alone – no, the long arm of American injustice will get you where ever you are. So you either win it all or lose it all. It is not like before, a time

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[37] This lecture was delivered before Abu Mus'ab az-Zarqawi died *shaheed* in 'Iraq. But to strengthen the point of Imam Anwar, look at the turn of events in 'Iraq ever since this lecture of his. Things have gotten even better in this holy land of *Jihad* as the majority of the *Sunni Mujahideen* groups have formed an official alliance called, '*Al-Mutayibeen'* and they all gave their *bai'yah* to Abu Hafs (*hafidhullah*). In addition to this, they have established *Shari'ah* in the areas they have control over. In addition to this, their attacks are much more organized and powerful and effective than before when they were broken up into many *Jihadi* groups. Allah is indeed laying down the ground work for the victory of Islam.

[38] The last major war that was prophesized by the Prophet (*sallallahu 'alayhe wassallam*) which will take place between the army of *Dajjal* and the army of 'Esa ('*alayhis salaam*); and the Muslims will win this battle and take over the entire globe from that point onwards.

before this massive air power invented by humanity today. Before, you could take over a mountain and build a large castle and live in it for many years without anyone touching you; but now they can send the B52 and it will wipe you out along with your castle.

So the upcoming battle will be either lose it all or win it all and that is part of *al-Malhama*. It will be the final battle between *Kufr* and *Iman*; it will be a battle that will give victory to this Muslim *Ummah*. It's not the end of it all as you still have *Dajjal, Ya'juj* and *Ma'juj*; but that battle will be the battle that will establish the Islamic *Khilafah* on a global scale.

So this is an indication that we are getting close to those times. Now, if we are getting close to those times, you really don't want to be sitting on the sidelines and lose out on all of this *ajr* in this Golden Era; because it is a Golden Era. Upon reading these *ahadith*, people would wish they were there[39]; and here we are living in those times sitting on the sidelines just as Shaykh 'Abdullah Yusuf 'Azzam (*rahimahullah*) said, "The *Jihad* was a market that opened, people made a lot of money, and then the market closed." It's not going to last forever; if you sit behind, if you hesitate, if you are reluctant, then you will miss out because the chance only comes once.

Although this is a Golden Era of *Jihad*, this *ajr* won't be handed out for free; it would demand a lot. Because it is the greatest status it would demand the greatest sacrifice. That is why only the best of the best - the ones whom Allah '*Azza wa Jall* has chosen - will be able to carry it out until the end because the *fitnah*[40] will be serious.

V. Realizing the severity of this *fitan*

To give you an indication of how serious the *fitnah* will be:

First Indication: About this army that is going to meet the Romans in *al-Malhama*, *Rasoolullah* (*sallallahu 'alayhe wassallam*) said that one-third of this army will retreat. Keep in mind that these are the best as only the *Mu'min*[41] will go out to this battle, nevertheless a third of them are going to retreat. *Rasoolullah* (*sallallahu 'alayhe wassallam*) says about them that Allah '*Azza wa Jall* will not accept their *Taubah*[42] until they die. They are *Mu'minoon* who went out *fe Sabeelillah*; they were *Mujahideen* who made it to the frontline but

[39] An example of this is the following Hadith: Abu Hurairah said, "The Messenger of Allah (*sallallahu 'alayhe wassallam*) promised us the conquest of al-Hind. If I was to come across that I will spend my soul and wealth. If I am killed then I am among the best of martyrs. And if I return then I am Abu Hurairah the freed." (Reported by Ahmad, an-Nisa'i, & al-Hakim)

[40] Trials and Tribulations.

[41] Believer.

[42] Repentance.

because they retreated, their *Taubah* will not be accepted from Allah *'Azza wa Jall*. That is how serious the *fitnah* will be.

To survive in those dangerous times, one needs to have a lot of *Iman*. Its like crossing the Empty Quarter[43]; it doesn't make a difference if you have half a tank full or a quarter, if you don't have enough and your car breaks down and you did not reach to your final destination you are dead. It doesn't make a difference if you have thirty percent, fifty percent or eighty percent; you have to have one hundred percent, otherwise you die - half empty tank is the same as an empty tank; you have to have a full tank of *Iman* ready for that time because it is a special time and special status. The *ajr* is so great and this *ajr* is not going to be given except to the ones who are strong and we ask Allah *'Azza wa Jall* to make us amongst those if we live in those days. *Ameen*

Second Indication: Another indication that we are getting close to those times is that the Fundamentalists in the West are on the rise and religion getting in to state affairs is also on the rise. The Newsweek wrote an article about Bush and God, and they were quoting some European scholars that were saying that the American foreign policies have many different variables and objectives in driving it and one of them is religion. But they were saying that for the first time in American history we feel that the religious objective may be the main reason behind some of the American foreign policies. Bush once told Mahmoud Abbas that 'God told me to go into Afghanistan.' So it was God and not the Congress or the American people or the Constitution; so he went there as it was an 'order from God'.

Denmark - which is probably one of the most secular of the European countries - was a place where the attack of *Rasoolullah* (*sallallahu 'alayhe wassallam*) started. No one thought that Denmark[44], such a small country, would be the cause for such a great issue that hasn't ended yet and an issue that would cause the unification of the West against the Muslim *Ummah* on this issue. The West supported Denmark on an official level and also the population of the Western Countries – and this is very apparent - is standing behind what happened in Denmark because the Swedish foreign minister had to resign from her post after she closed down a website that was showing these images. She had to resign and lost her job due to popular pressure.

So the West is edging towards fundamentalism when it comes to dealing with Muslims; its not like they are suddenly becoming religious people - they are not religious people, they are the furthest away from the teachings of the

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[43] In Arabic it is called *Rub' al Khali*. It is a gigantic desert North of Yemen and virtually has no inhabitants.

[44] He is referring to the incident where the cartoonists from Denmark drew images of our beloved Prophet (*sallallahu 'alayhe wassallam*) in an insulting manner.

present day Bible - but they are becoming very religious when it comes to dealing with the Muslims.

Third Indication: You will find statements made by religious leaders for example, in the US, Franklin Graham who is the son of Billy Graham - one of the most well known evangelists in the US - making statements like 'Islam is the religion of evil'. You have Pat Robertson saying that the Muslims are *Ya'juj* and *Ma'juj*.

Statements like this are on the rise; they are not decreasing, they are rising. So this is an indication that we are getting closer to *al-Malhama* because the psychological preparation for *al-Malhama* is in place. Any battle starts first in the hearts before it gets to the battlefield. There needs to be motivation in the hearts first and this motivation is starting to formulate in the West.

Fourth Indication: Before Allah *'Azza wa Jall* establishes the *Ummah*, the *Ummah* has to pass through stations before they get to the final destination; it's like a train ride where you have to pass through station one, station two, and station three. There are some stations this *Ummah* has to pass through and one of these stations is *al-Ibtila*[45].

Allah *'Azza wa Jall* says,

﴿أَمْ حَسِبْتُمْ أَن تُتْرَكُوا۟ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَاهَدُوا۟ مِنكُمْ وَلَمْ يَتَّخِذُوا۟ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلْمُؤْمِنِينَ وَلِيجَةً﴾

Do you think you will enter into Paradise before Allah knows the ones who will fight *Jihad* among you and the ones who will not take other than Allah, *Rasoolullah* and the believers as *Auliya*? (*at-Taubah*: 16)

So these are two stations you have to pass through before you enter into *Jannah* and before you are established on earth: *Jihad fe Sabeelillah* and *al-Walaa wal Baraa*[46]. So before these two issues become clear there cannot be establishment on earth. The *Ummah* has to fight *Jihad fe Sabeelillah* and the *Ummah* has to make it clear that their *Walaa*[47] belongs to Allah, His Messenger, and the Believers and that they are disavowing; they are distancing themselves from *shaytan* and *al-Kuffar*.

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[45] Trials and tribulations.

[46] *Al-Walaa* means loyalty and love for the sake of Allah. *Al-Baraa* means disloyalty and hatred for the sake of Allah. The majority of Muslims are extremely ignorant regarding this as we hear many of them say that we must be tolerant of everyone and loving of everyone; this is absolutely *kufr* to say this since our allegiance is to Allah and we are ordered to hate what He hates. Shaykh Abu Muhammad al-Maqdisi (*fakkAllahu Asra*) wrote an excellent book on this entitled, "*Millat Ibraheem*" and it has been translated into English. We suggest our readers to go through this vital book.

[47] Our allegiance is to Allah, His Messenger, and the *Mu'mineen*.

So some scholars, Islamic movements and Muslims are trying to run away from these two stations but there is no way you can run away from these two stations if you want to get *Tamkeen*[48]; and the test is now happening to this *Ummah*. Allah '*Azza wa Jall* is testing this *Ummah* and we are being placed in situations where we have to make the choice between *Iman* and *Kufr*. And this is part of the test and the test starts from high up then it goes to the lower levels. So it starts with the kings, presidents and scholars and then it goes down to the people before them. For the kings the test has been finished, they have already chosen *al-Kuffar*; *Wallahu 'Alam*, I believe that all of the results have been handed out. Now the '*Ulema* are going through the tests, and they are being tested – you are either with us or against us – Bush is putting them to the test and he is appointing their kings and presidents, who are nothing but police officers for Bush, to do the job for him.

You are either with us or against us; you have to make a choice - you can't be standing on both sides of the fence; now you have to make a choice. Ten years ago you could give a *khutbah* on *Jihad fe Sabeelillah* and then go have dinner with the king. But now you can't play both roles; you have to make it clear who you are with. So that grey area is disappearing. That's why *Rasoolullah* (*sallallahu 'alayhe wassallam*) said this test will carry on until the two camps are completely separate; a camp with *Iman* and no *Nifaaq* and a camp with *kufr* and no *Iman*.

Now things are mixed up; there can be no establishment for the *Ummah* until that mixing up is cleared up. Sayyid Qutb (*rahimahullah*) mentioned in his *Dhilaal* of Qur'an that 'Allah '*Azza wa Jall* does not give the establishment on earth until it becomes clear who is with Him and who is against Him.'

It doesn't happen when the *Ummah* is mixed up. So now the *Ummah* needs to be separated in to *Mu'min* and *Munaafiq*.[49] And Allah '*Azza wa Jall* has destined that Bush will be part of this test; he is the one putting people to the test. Bush is putting the *Ummah* through the test on one side and the *Mujahideen* are putting the *Ummah* to the test on the other side. So you have *Mujahideen* on one side and Bush on the other and they are attracting people towards their camps and that is what the Americans call 'the battle of the mind and heart'. It is really the battle between *al-Haqq* and *al-Baatil*. Allah '*Azza wa Jall* says,

﴿وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُواْ فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَالِبُونَ﴾

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[48] Empowerment.

[49] *SubhanAllah*, many ignorant Muslims speak of having tolerance with the *Murtadeen* and clear-cut *Munafiqeen*. Some even say to have tolerance with the *Kafireen* that are fighting Islam & the Muslims. How far does tolerance go? It is as if *al-Baraa* doesn't even exist in our '*Aqeeda* anymore!

The one who takes Allah, *Rasoolullah* and the Believers as *Auliya*, then the party of Allah will be victorious. (*al-Ma'idah*: 56)

So this party of Allah '*Azza wa Jall* cannot be victorious until this issue of *al-Walaa* is cleared – the *Walaa* to the believers.

To recap, if Allah '*Azza wa Jall* wants an end He will create for it its means; we mentioned three proofs to this rule: *Bu'ath*, what happened in Persia and then the example from the time of Salahuddin (*rahimahullah*).

We also said that:
1. History repeats itself.
2. Allah is preparing particular areas.
3. Fundamentalism is on the rise in the West.
4. The *Ummah* must pass through stations towards establishment.

VI. The solution to the *Ummah's* problem

We all agree that we have a problem now. Everyone in the *Ummah* says the *Ummah* is suffering from a problem but we differ on the solution. We should have no difference of opinion when we have Qur'an and Sunnah with us. We should have no difference when the answer is in Qur'an and Sunnah.

So what is the solution for our problem now? The solution is given in a hadith where *Rasoolullah* (*sallallahu 'alayhe wassallam*) says:

"When you enter into a transaction, follow the tails of cows, are pleased with agriculture, and give up conducting Jihad fe Sabeelillah, Allah will make disgrace prevail over you, and will not withdraw it until you return to your original Deen (i.e., True Islam)."[50]

This hadith tells us of the problem and the solution. The interesting thing is that the problem mentioned in the hadith, some Muslims today say it is the solution. So what is the problem? *Rasoolullah* (*sallallahu 'alayhe wassallam*) says when you are busy with business and agriculture and livestock and you leave *Jihad fe Sabeelillah*, you will be humiliated.

Some Muslims say that the only way this *Ummah* can be victorious is if we follow the way of the other nations in terms of industry, agriculture, trade, then we'll become like them and we will become victorious. So if we are successful in business, successful in agriculture, successful in technology and

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[50] (Narrated by 'Abdullah ibn 'Umar (*radiyallahu 'anhu*). It is found in Sunan Abu Dawud: Book 23, Number 3455 & Saheeh Al-Jaami' No. 688 & Ahmad Number 4825 & Aboo Umayyah at-Tarsoose in "Musnad ibn 'Umar" (no. 22))

so on that is the way for the *Ummah*. *Rasoolullah* (*sallallahu 'alayhe wassallam*) says that is the problem.

Some Muslims say the way forward for this *Ummah* is to distance itself from terrorism and spend their time in becoming good in Business, good in technology, agriculture, and the rest; and this is how we can compete with the rest of the world. *Rasoolullah* (*sallallahu 'alayhe wassallam*) said that this is wrong and Allah '*Azza wa Jall* will dishonour us if we do that. And *Rasoolullah* (*sallallahu 'alayhe wassallam*) says there is no way out from this until you go back to your *Deen*. The commentators on this hadith say going back to the *Deen* here means going back to *Jihad fe Sabeelillah* specifically because *Rasoolullah* (*sallallahu 'alayhe wassallam*) says leaving *Jihad* is leaving the *Deen* so the only way to go back to the *Deen* is to go back to *Jihad fe Sabeelillah*; so *Jihad* becomes equal to the religion. So this is the solution; the solution of the *Ummah* is to go back to *Jihad fe Sabeelillah*.

Ibn Rajab al-Hanbal (*rahimahullah*) mentioned that one of the *Salaf*[51] was asked 'Why don't you get yourself a farm for you and your family?' He said 'Allah '*Azza wa Jall* has sent me to kill the farmer and take his farm.'

When 'Umar ibn al-Khattab (*radiyallahu 'anhu*) had heard that the *Sahabah* were busy cultivating the very fertile land that they won through *Ghaneema*[52] from *Jihad fe Sabeelillah* in Jordan, he waited until the time of harvest and then ordered that all of the farms be burned down to the ground. So some of the *Sahabah* came complaining and he said 'This is the job of the people of the book; your job is to fight *Jihad fe Sabeelillah* and spread the religion of Allah.'[53]

Leave the farming to the people of the book, you go and spread the religion of Allah '*Azza wa Jall*; they will farm and they will feed you; they will pay *Jizya*,[54] they will pay *Kharaaj*[55] because *Rasoolullah* (*sallallahu 'alayhe wassallam*) said,

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[51] Pious Predecessors.

[52] Spoils of War.

[53] *SubhanAllah*, a similar incident is as follows: Narrated by Abu Ayyub: Abu Imran said: We went out on an expedition from Madinah with the intention of (attacking) Constantinople. Abdur Rahman ibn Khalid ibn al-Waleed was the leader of the company. The Romans were just keeping their backs to the walls of the city. A man (suddenly) attacked the enemy. Thereupon the people said: Stop! Stop! There is no god but Allah. He is putting himself into danger. Abu Ayyub said: This verse was revealed about us, the group of the *Ansaar* (the Helpers). When Allah helped His Prophet (*sallallahu 'alayhe wassallam*) and gave Islam dominance, we said (i.e. thought): Come on! Let us stay in our property and improve it. Thereupon Allah, the Exalted, revealed, "**And spend of your substance in the cause of Allah, and make not your hands contribute to (your destruction)**" (*al-Baqarah*: 195). To put oneself into danger means that we stay in our property and commit ourselves to its improvement, and abandon fighting (i.e. *Jihad*). Abu Imran said: Abu Ayyub continued to do *Jihad fe Sabeelillah* until he (died and) was buried in Constantinople. (Sunan Abu Dawud: Book 14, Number 2506)

[54] Tax money that the *Kuffar* pay under *Khilafah*.

[55] *Kharaaj* is a tax on agricultural land.

"My rizq (sustenance) comes beneath the shadow of my spear."[56] So if the *rizq* of *Rasoolullah* (*sallallahu 'alayhe wassallam*) was through *Ghaneema* it must be the best *rizq* and better than farming, business, shepherding and better than anything else because *Rasoolullah* (*sallallahu 'alayhe wassallam*) said: ***"My rizq (sustenance) comes beneath the shadow of my spear."***

There was an interview with the spokesman of *al-Jaysh al-Islami fil 'Iraq*[57]. When he was asked 'What is your financial source?' he replied 'Our financial source is *Ghaneema* but we don't mind if Muslims are going to give us donations.' They aren't going to be beggars; they are going to finance their *Jihad fe Sabeelillah* through *Ghaneema*.

So the solution for the *Ummah* is *Jihad fe Sabeelillah*. When the *Ummah* revives this '*Ibaadah*[58], it becomes ironical; *Jihad fe Sabeelillah* becomes an irony. People run away from it because they see that is it a loss of money and it's also a loss of self; you could loose life and you could loose your wealth in *Jihad fe Sabeelillah*. The irony is that when the *Ummah* fights *Jihad fe Sabeelillah*, the *Ummah* becomes the wealthiest and when the *Ummah* is fighting *Jihad fe Sabeelillah,* the least of this *Ummah* die.

If we were to draw a graph of the death toll, you will find that very few Muslims died when the *Ummah* was fighting *Jihad fe Sabeelillah* whereas when the *Ummah* left *Jihad fe Sabeelillah*, the death toll is in millions. If we draw a curve of the financial situation you will find that the *Ummah* becomes the wealthiest in the times of *Jihad fe Sabeelillah* and they become the poorest when they leave *Jihad fe Sabeelillah*.

The Islamic state is unique in history; it is the only state that did not tax its population. Why did it not tax its population? It had income that came from *Jizyah*, *Kharaaj*, *Ghaneema,* and *Fay'*[59]. All of these are income that comes from *Jihad*; so the government does not have to tax the population anymore. But now that the Muslim *Ummah* is not doing *Jihad fe Sabeelillah*, they end up taxing the population and *Rasoolullah* (*sallallahu 'alayhe wassallam*) said 'Taxes is *haraam* and the one who deals in any job related to taxes is cursed.'

So the solution is right there it just needs people to wake up and read the simple hadith and follow its meanings.

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[56] (Reported by Ahmad and At-Tabarani. Classified *Saheeh*. *Saheeh Al-Jaami' As-Sagheer* No. 2828)
[57] The Islamic army in 'Iraq.
[58] Act of worship (to Allah Alone).
[59] *Fay'* is what is taken from the disbelievers without a fight. Such as the disbelievers fearing the Muslims and running away from their positions and they leave behind booty, or if they surrender without a fight, or they pay *Jizyah*. The distribution of the *fay'* is up to the *Imam*.